

# The Native American.

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[No. 46.]

VOL. III.]

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## NATIVE AMERICAN ASSOCIATION.

Preamble and Constitution of the Native American Association of the United States.

Whereas it is an admitted fact that all Governments are not only capable, but bound by all the principles of national preservation, to govern their affairs by the agency of their own citizens, and we believe the republican form of Government to be an object of far and distant reason, if for none other in order to preserve our institutions pure and unpoluted we are imperatively called upon to administer our peculiar system free of all foreign influence and interference. By admitting the stranger indiscriminately to the exercise of those high attributes which constitute the rights of the native born American citizen, we weaken the attachment of the native, and gain naught but the sordid allegiance of the foreigner. The rights of the American, which he holds under the Constitution of the Revolution, and exercised by him as the glorious prerogative of his birth, are calculated to stimulate to action, condense to strength, a cement in sentiment and patriotic sympathy.

Basing, then, the right and duty to confederate on these high truths, we profess no other object than the promotion of our native country in all the walks of private honor, public credit, and national independence; and therefore we maintain the right, in its most extended form, of the native born American, and he only, to exercise the various duties incident to the ramifications of the laws, executive, legislative, or ministerial, from the highest to the lowest post of the Government—and to obtain this great end, we shall advocate the entire repeal of the naturalization laws by Congress. Aware that the Constitution forbids, and even if it did not, we have no wish to establish, *ex post facto* laws: the action we seek with regard to the laws of naturalization, is intended to act in a prospective character. We shall advocate equal liberty to all who were born equally free; to be so born, constitutes, when connected with moral qualities, in our minds, the aristocracy of human nature. Acting under these generic principles, we further hold that, to be a permanent people, we must be a united one, bound together by sympathies, the result of a common political organ; and to be national, we must cherish the Native American sentiment, to the entire and radical exclusion of foreign opinions and feelings, introduced by foreign paupers and European political adventurers. From Kings our gallant forefathers won their liberties—the slaves of Kings shall not win their back again.

Religiously entertaining these sentiments, we as solemnly believe that the day has arrived, when the Americans should unite as brothers to sustain the strength and purity of their political institutions. We have reached that critical period foreseen and prophesied by some of the clear-sighted apostles of freedom, when danger threatens from every ship that floats on the ocean to our shores—when every wind that blows wafts the ragged paupers—the elements of degradation and disorder. To prevent these evils, we are now called upon to unite our energies. To fight over this great moral revolution, the shadow of our first revolt of glory, will be the duty of the sons of these wars, and we must go into the combat determined to abide by our country; to preserve her honor free from contagion; and her character as a separate people, high and above the engraftment of monarchical despotisms.

## ARTICLES OF THE CONSTITUTION.

First. We bind ourselves to co-operate, by all lawful means, with our fellow native citizens in the United States to procure a repeal of the naturalization laws.

Second. We will use all proper and reasonable exertions to exclude foreigners from enjoying the emoluments or honors of office, whether under the General or State Governments.

Third. That we will not hold him guiltless of his country's wrongs, who, having the power, shall place a foreigner in office while there is a competent native willing to accept.

Fourth. That we will not, in any form or manner, connect ourselves with the general or local politics of the country, nor aid, nor be the means of aiding, the cause of any politician or party whatsoever, but will exclusively advocate, stand to, and be a separate and independent party of native Americans, for the cause of the country, and upon the principles as set forth in the above preamble and these articles.

Fifth. That we will not, in any manner whatever, connect ourselves, or be connected, with any religious sect or denomination: leaving every creed to its own strength, and every man untrammelled in his own faith; adhering, for ourselves, to the sole cause of the natives, the establishment of a national character, and the perpetuity of our institutions, through the means of our own countrymen.

Sixth. That this Association shall be connected with the United States as may now or hereafter be established on the principles of our political creed.

Seventh. That this Association shall be styled the "Native American Association of the United States."

Eighth. That the officers shall consist of a President, Vice President, Council of Three, Corresponding Secretary, Recording Secretary, a Committee on Addresses to consist of three members, a Treasurer, and such others as may be required under any by-laws hereafter adopted, and whose duties shall be therein defined.

Ninth. That all the foregoing officers shall be elected by this meeting, to serve for one year, except the Committee on Addresses, which shall be appointed by the President.

Tenth. That the President, or, in his absence, the Vice President, or, in the absence of both, the Corresponding or Recording Secretary, is authorized to convene a meeting of this Association whenever it may be deemed necessary.

THOMSONIAN INFIRMARY, on F street, between 11th and 12th streets.—Mr. JAMES SHACKLEFORD, especially into the friends of the Thomsonian Botanical system, and the Public in general, that he has fitted up the above house as an infirmary, where he is now ready to receive patients of both sexes, who may desire to undergo a course of treatment. Having been successfully engaged in this practice for the last two years, with the late Dr. Benjamin Thomson, he flatters himself that he will be able to give general satisfaction to those who may put themselves under his charge. A separate apartment will be appropriated for females, which will be under the care of Mrs. Shackelford, who has had an extensive experience in this mode of treatment.

Mr. S. deems it unnecessary to append any certificates to this advertisement, but would state that there are many persons in this city who, after having been years under the care of some of the most skillful physicians, without deriving any benefit from their treatment, have been speedily relieved by the use of the Thomsonian remedies. These are matters of fact, and should awaken the inquiries of the reflecting part of the community.

N. B. WHITLAW'S MEDICAL VAPOR BATH, on improved principles, and at a reduced price, may be had at any time. Also, Botanic Medicines of every description, prepared and sold by

JAMES SHACKLEFORD,

May 2—3m. F street, between 11th and 12th sts.

MASTER HUMPHREY'S CLOCK, edited by Buz, with numerous illustrations by George Catlin, and Hamblin Browne, and a portrait of the author, actually believed and for sale at W. M. MORRISON'S Book and Stationery Store, four doors west of Brown's Hotel.

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From the African Repository.

## IMPORTANT MOVEMENTS OF THE BRITISH MINISTRY IN RELATION TO THE SLAVE TRADE AND THE CIVILIZATION OF AFRICA.

It is known to the American Public, that Mr. Buxton, a distinguished philanthropist of Great Britain, and late a member of Parliament, published last year a work under the title of "The African Slave Trade;" in which he fully admitted the fact, that notwithstanding all that has been done by the British nation to suppress that trade, it was on the increase, and that the measures adopted for its prevention had but deepened its miseries to the poor African.

He, however, does not despair of seeing the destruction of the Slave Trade; and points out the means, not only of accomplishing this, but also of civilizing and Christianizing Africa. This he proposes to effect by colonizing, with the consent of the natives, the various important points on the coast,—by teaching them agriculture, establishing schools, turning their attention to the rich natural products of the country, and affording them the benefits of legitimate commerce.

At the close of Mr. Buxton's first volume, he says: "I am of opinion that the time has not yet arrived when it would be expedient to publish, in detail, the measures which, according to my view, are necessary, in order that the African may be taught to explore the wealth of his exuberant soil, and enjoy the sweets of legitimate commerce. These views have been communicated to her Majesty's Government. It is for them to decide how far they are safe, practicable, and effectual. When their decision shall have been made, there will be no occasion for any further reserve. The second portion of this work will then be published."

The Ministry have approved of Mr. Buxton's new scheme, which is fully disclosed in his second volume, just received in this country.

The measures proposed for carrying this scheme into operation are essentially those of the American Colonization Society. It is, in fact, Colonization. Colored men are to be the agents.

Mr. Buxton observes:—"That a race of teachers of their own blood, is already in course of rapid preparation for them; that the providence of God has overruled even slavery and the Slave Trade for this end; and that from among the settlers at Sierra Leone, the peasantry of the West Indies, and the thousands of their children, now receiving christian education, may be expected to arise a body of men who will return to the land of their fathers, carrying Divine truth and all its concomitant blessings into the heart of Africa."

The benevolent branch of this plan, if means are furnished, can be more effectually, and more economically carried out by the American Colonization Society, than by any measures which Great Britain can adopt. The reason is obvious; no where except in the United States can a sufficient number of colored people be found, qualified to teach the natives agriculture, conduct schools, and impart religious instruction. Already there are many religious, talented, and enterprising colored men in the American settlements in Liberia, acclimated, familiar with the native character and customs, and well acquainted with the agriculture and commerce of Africa.

Mr. Buxton says:—"It is earnestly to be desired that all Christian powers should unite in one great confederacy, for the purpose of calling into action the dormant energies of Africa."

Whether the American Government will choose to unite in the grand confederacy here recommended or not, they cannot be indifferent to the declared policy of the British ministry.

Not only the claims of Africa, but the commercial interests of our own country demand our attention to this subject; for however benevolent in its motives, and beneficial in its operations to the colored race may be the scheme now disclosed by Mr. Buxton, it will ultimately, if we remain inactive, secure the whole trade of Western Africa to the British nation. But by timely effort, we may divide with them both the glory of putting an end to the Slave Trade, and the profits of African commerce.

Even should our Government neglect the advantage to be secured to our country by sustaining Colonization, and do no more than keep a strong squadron on the coast to suppress the Slave Trade, and protect our commerce, we hope that the American Public will feel the importance of the present crisis, and unite their energies, and enlarge their contributions for carrying forward this glorious scheme, which Great Britain now acknowledges was founded in wisdom.

The British ministerial scheme is to be carried into immediate operation. Three iron steamboats are expected to arrive on the coast at the commencement of the next dry season, with agents and commissioners to enter into negotiations for territory, and acquire jurisdiction of the coast. Orders to this effect may have already reached their colonial officers.

Although we have a right to expect the most liberal policy will be pursued by the British Government towards the American settlements, and the American Colonization Society, yet the prosecution of their plan will require the British to possess themselves of those parts of the Liberian coast, not under the jurisdiction of the Commonwealth. We must therefore secure by treaty the intermediate points between our settlements in Liberia, which we have hitherto been unable to do for want of means, or expect to see them soon occupied by the British. In fact a treaty was made by Mr. ASHMUN for the country around New Casters, where a great Slave Trade is now carried on, but the purchase money has never been paid.

Jurisdiction of the country between Junk river and Bassa Cove was obtained by treaty with the kings last year, and the Slave Trade expelled from that district; and we learn from the late Despatches of Governor BUCHANAN, that he has recently concluded Treaties with eleven Kings and Head-men of the coast and country, in nine of which Treaties, provision is made for the suppression of the Slave Trade.

Liberia ought to embrace the coast from Cape Mount to the river Assinee, the western boundary of the Ashantee country. Neither the British Government nor the Commercial Company ought to have any establishment, or claim any jurisdiction within that distance. Nor do we apprehend that any such claim would be urged, if the American Colonization Society is enabled to make the necessary treaty of purchase from the kings on the coast.

It ought to be understood that the purchases contemplated do not disturb the natives: they continue to occupy their towns and rice plantations. They only part with their jurisdiction and their unreclaimed forests. The Maryland colony at Cape Palmas is located in the midst of native towns, one containing over 1000 people.

If the American Colonization Society shall not be able to secure jurisdiction over such parts of the coast as are between their several settlements, the benevolent purpose of the founders of the Society will be defeated. It was one of the wisest features in their original plan, to secure sufficient extent of coast and territory on which to settle all the American colored people who might choose to emigrate, where they could establish a Republican Government. Such a government is now in successful operation; and it is confidently believed that its influence is more elevating than that of any other form that can be established for the American colored man. But if the unpurchased parts of Liberia should pass under the jurisdiction of Great Britain, the Commonwealth of Liberia must and will become merged in her present plan; and the experiment of transferring to Africa, American liberty, government and laws, will prove a total failure.

## ANNUAL JULY CONTRIBUTIONS.

In thus submitting to the friends of the American Colonization Society the magnificent scheme, now proposed by the philanthropists, and adopted by the Government of England, and for the suppression of the Slave Trade and the civilization of Africa, and the animating facts reported by Governor BUCHANAN, of the enlarging influence and promise of the Colony of Liberia, it can be hardly necessary to call upon the whole American Church, upon every citizen of this great and happy nation, to come forward with more ardent zeal, and generous contributions in the cause of the American Colonization Society. The ship Saluda is immediately to be prepared for her return with a cargo and emigrants for the Colony. Fifteen or twenty thousand dollars are required, without delay, for this purpose, and to meet existing engagements, and conduct forward with success the operations of the Society. A union of all Congregations and Churches in the United States, in contributions for the Society, on the Sabbath, (the fifth of July,) has been emphatically recommended by the citizens of New York; and the General Methodist Conference have recommended to the great community of Christians under their care, such contributions. Such annual contributions are in accordance with the views, as repeatedly expressed, of nearly all the powerful Christian denominations of the land. We trust, then, that the Sabbath, the fifth of the coming month, will witness the whole American Church presenting herself before God in prayer and effort for Africa; that all will assemble, thankful for the Divine favor to us as a people, and resolved to show our gratitude by deeds of beneficence to a country darkened and afflicted by superstitions most cruel, by shocking crimes, and overwhelming calamities, and to stand unsurpassed, as we are unequalled in means, for her relief and redemption. What spectacle more interesting or sublime has the world ever seen!—A nation, young, free, happy, touched with compassion, and moved by the benevolence of Christ, stretching forth its hands laden with gifts and blessing: to succor and save the most barbarous, most wretched population of the globe. What congregation, church, minister of Christ, will hesitate to concur in this movement for Africa? We believe it will be general. Who will say that it shall not? Who, amid cries of such piercing anguish as are borne to us in every breeze from Africa, from her fettered throngs, her desolated villages, the ruins of her former might, and the scenes of her present degradation, suffering and disgrace, will not give his voice, his holdest, strongest efforts, to this noble work of piety, patriotism, and philanthropy?

It is certain that just at this time the Slave Trade is a dull business. The British cruisers have either swept this part of the coast of slave vessels, or so effectually blockaded the factories, that they find no opportunity to ship their cargoes. We have been told that the slavers at both Gallenas and New Sesters, refuse to purchase any more slaves, assigning as a reason, the impossibility of shipping them with safety. Those they have in their baracoons are, from disease or want of provisions, dying at a fearful rate. If the British cruisers, against all the advantages and impediments which the use of the American flag, by the slaver, have effected this—as these impediments will be removed by the presence of American cruisers, we may consider the gun that announces their arrival, the knell to slavery on this part of the coast. A few slaves may perhaps be purchased and conveyed along shore in canoes or marched by land to some distant place of embarkation, but the trade can never again be carried on to an extent to disturb the operations of honorable and lawful enterprise. Then in our borders we may enjoy peace, and plentifulness within our gates. We think the present a favorable time for the colonial authorities to renew our commercial relations with the native authorities of Cape Mount, and perhaps to secure a permanent right of jurisdiction to the soil.—*Liberia Herald, February 21.*

Resolved, That the success which has attended our missionary efforts in Africa, and the present prosperous and promising state of the African mission, are indications which place it beyond all doubt that God, whose set time to favor that long neglected people has evidently come, designed to effect great and glorious things for that vast continent, by the instrumentality of our missionary labors; and that it is a duty which we owe to that people, not to relax our efforts, but diligently persevere in the good work, until the Gospel, with all its saving benefits, shall be sent to every tribe and clan of the natives to whom our teachers and missionaries can gain access, and it is affectionately recommended, that all prudent means be employed to enlist the feelings of the free colored members of the Church in this country in the cause of evangelizing Africa, as proposed by Dr. BOND in his address to this General Conference.—*From the Minutes of the Methodist General Conference.*

On the 23d instant, we were cheered with the announcement that the United States brigantine Dolphin, so long and anxiously expected, had at length arrived in our harbor. The Dolphin is commanded by Captain BELL; will cruise six months in the vicinity of the colony for the protection of American commerce, and for the suppression of the Slave Trade, and will act as far as circumstances will permit, in concert with the Governor of the colony. We hail her arrival as an epoch in our history, and look forward with confidence to a steadily progressive improvement in our colony. The Grampus is hourly expected to join her, and probably another vessel will be added to the list. We are pleased with the urbanity and gentlemanly deportment of Captain BELL and his officers, who seem in turn to be pleased and gratified at the improvement made in the colony. We wish them success in their enterprise, and do most sincerely hope they may be spared to return to their happy country, and the bosom of their families.—*Liberia Herald, February 29.*

The following is the form of Treaty entered into between Governor BUCHANAN and the native kings:

GOVERNMENT HOUSE, MONROVIA, April 6, 1840.

It is hereby agreed between THOMAS BUCHANAN, Governor of the Commonwealth of Liberia, and Kings Brister, Bromly, and Peter, and Mama Kenzie, and King Willey:

1. That there shall be perpetual peace between the Colony and the above-mentioned chiefs.
2. There shall be no Slave Trading within the jurisdiction of said chiefs, nor shall they have intercourse with those engaged in the Slave Trade.
3. All disputes occurring between the Colony or colonists, and any of the said chiefs or their people, shall be settled in friendly manner with the Governor at this place.
4. Free and safe conduct shall be given by said chiefs to any of the colonists passing through their country, and they shall be liable for the protection of said colonists in person and property.
5. There shall be no war made by any of said chiefs without the consent of the Governor. Neither shelter nor protection shall be given to GAY TOOMBAY, who is now at war with the Colony; but the utmost diligence and endeavor shall be used by said chiefs to catch him, and deliver him to the Governor.

While the conditions of this instrument are complied with, the said chiefs shall enjoy the protection of the Colony.

In witness whereof, we have, this sixth day of April, 1840, subscribed our names:

THOMAS BUCHANAN, Governor.

King BROMLY,	X
King BRISTER,	X
King PETER,	X
MAMA KENZIE,	X
King WILLEY,	X

Signed in the presence of

LONG PETER,	X
TOM FREEMAN,	X
J. N. LEWIS,	

The Missionary Society of Oakland College, Mississippi, have determined to send out a pious young man, a graduate of that institution, as a missionary and mechanic to Sinoe. They have raised four hundred dollars for the purpose, and he will probably be able to sail by the first favorable opportunity.

## POETRY.

A FAREWELL.

Fare thee well!—the word is spoken;  
That makes the past a dream to me;  
The long delicious spell is broken—  
Yet fare thee well, since thou art free!

Yes! thou art free; but oh, how shatter'd  
This faithful heart thou couldst not know,  
Nor see each crushed affection scatter'd,  
And yet with chilling coldness go!

Perchance unto his bosom yearning,  
Thou'lt answer with some kindred sigh,  
Or seek to quell its secret burning,  
With one glance from thy pitying eye.

Yet were it so, how would it cheerish  
That tender look, 'a death in life';  
Oh! better far at once to perish,  
Than linger through hope's fever'd strife!

Then fare thee well!—mid others ranging,  
That carest not to look on me;  
Nor heedest the true love, unchanging,  
That like a beacon, shines for thee.

Yet when the meteor has departed,  
That lur'd thee to the world's career,  
When languid, drooping, broken hearted,  
Thou'lt sinkest back in weariness;

Then come to one, who, though forsaken,  
Still loved thee on, through weal and woe;  
Nor would one memory awaken,  
That o'er thy path a shade could throw.

Yet, come! and like the star of even,  
My love shall cheer thine earthly way,  
And in the blessed light of heaven,  
Shine on, an ever-constant ray!

## THE BLOOM IS ON THE RYE.

AS SUNG BY MR. HOWARD.

My pretty Jane, my pretty Jane,  
Ah never, never look so shy;  
But meet me in the evening,  
When the bloom is on the rye.

The spring is waning fast, my love,  
The corn is in the ear,  
The summer nights are coming, love,  
The moon shines bright and clear.

Then pretty Jane, my dearest Jane,  
Ah never look so shy;  
But meet me in the evening,  
While the bloom is on the rye.

But name the day, the wedding day,  
And I will buy the ring,  
The lads and maids: all favors gay,  
And village bells shall ring.

The spring is waning fast, my love,  
The corn is in the ear,  
The summer nights are coming, love,  
The moon shines bright and clear.

Then pretty Jane, my dearest Jane,  
Ah never look so shy,  
But meet me in the evening,  
While the bloom is on the rye.

O-RIG-IN-AL POETRY.—We know not to whom we are indebted for the following exquisite morceau:

When weary I am,  
I smoke my cigar,  
And as the smoke rises,  
And gets into my eyes,  
I think of thee, dearest,  
And oh, how I sighs.

COURSE OF LIFE.—Life bears us on like the stream of a mighty river. Our boat at first glides gently down the narrow channel, through the playful murmurings of the little brook, and the windings of its grassy border. The trees shed their blossoms over our young heads; the flowers on the brink seem to offer themselves to our young hands; we are happy in hope, and we grasp eagerly at the beauties around us; but the stream hurries us on, and still our hands are empty.

Our course in youth and manhood is along a wilder and deeper flood, and amid objects more striking and magnificent. We are animated by the moving picture of enjoyment and industry which passes before us; we are excited by some short-lived success, or depressed and rendered miserable by some equally short-lived disappointment. But our energy and dependence are both in vain. The stream bears us on, and our joys and our griefs alike are left behind us. We may be shipwrecked, but we cannot anchor; our voyage may be hastened, but it cannot be delayed, whether rough or smooth, the river hastens towards its home, till the roaring of the ocean is in our ears, and the tossing of his waves is beneath our heel, and the lands lessen from our eyes, and the floods are lifted up around us, and the earth loses sight of us, and we take our last leave of earth and its inhabitants, and of our further voyage, there is no witness but the Infinite and Eternal!

And do we still take so much anxious thought for the future days, when the days which are gone by have so strangely and uniformly deceived us? Can we still so set our hearts on the creatures of God, when we find, by sad experience, that the Creator only is permanent? Or shall we not rather lay aside every weight and every sin which doth so easily beset us, and think of ourselves henceforth as wayfaring persons only, who have no abiding inheritance but in the hope of a better world, would be worse than hopeless, if it were not for our Lord Jesus Christ, and the interest which we have obtained in his mercies?—*Bishop Heber.*

Buckingham, the oriental lecturer, is in Cincinnati, and has published a pamphlet containing a sketch of his life and travels, which he recommends people to read before they come to his lectures. We can give Buckingham a hint or two that will be very useful to him, and increase his attraction wonderfully. Let him bargain with some circus rider for an old Turkish or Greek dress (it won't cost much), and walk through the streets wearing it during the day when he means to lecture in the evening. If he will do this, shave his head close, wear full beard and mustaches, and call himself *Ja Es Rued Ing Hamdams hum Bug*, we will ensure him double the patronage he has ever yet received. "So much for Buckingham!"—*Freemason.*